

who revealed the Book of the Covenant of Grace, was frequently on his lips! That soldier who, during his captivity, read and meditated on the Bible, and whose lips often uttered the precious name of the Saviour, was NAPOLEON!

The preceding statements, it must be remembered, are published with the united sanction of the British and French Bible Societies, who will doubtless elicit ere long, all the testimony upon that interesting topic which can be procured. It comprises one of the most splendid triumphs of the dissemination of "the oracles of God," hitherto recorded in the annals of Christian benevolence.

ESSEX.

BOSTON RECORDER.

FRIDAY, OCT. 15, 1841.

MISSIONARY MEETING.

In Park Street Church, Oct. 10, 1841. After a fervent and appropriate prayer by the Rev. Mr. Dimmick, of Newburyport, Dr. Anderson made the following statement, introductory to a farewell address by the Rev. Mr. Meigs.

The Missionaries present, who are about embarking for the mission in Ceylon, are four in number:—viz.

The Rev. Mr. Meigs, who is returning to his mission, where he has already spent near a quarter of a century in missionary labors. Mrs. Meigs remains for the present with her children in this country.

The Rev. Mr. Whittlesey, of New York city, and for some time a tutor in Yale College, of which College he is a graduate. Mrs. Whittlesey is from Morristown, N. J.

The Rev. Mr. Wyman, of Cumberland, Me. Mr. Wyman is a graduate of Bowdoin College, and received his theological education at the Seminary in Bangor. Mrs. W. is from North Egremont, Me.

The Rev. Mr. Smith, of Williamstown, Vt. Mr. Smith was graduated at Middlebury College, and received his theological education in the Seminary at Andover. Mrs. S. is from Paxton, in this State.

The instructions of the Prudential Committee were given to the two brethren first named at New Haven, in the early part of the year, on occasion of the ordination of Mr. Whittlesey. Messrs. Smith and Wyman were designated to the Ceylon Mission, since that time. Circumstances have permitted the preparation of additional public instructions to deliver on this occasion; and there will therefore, be the more opportunity for us to attend to the valdictory suggestions, and exhortations of our missionary brother; whose age, experience, and long services, give him strong claims to be heard.

There may be persons present, who are ready to ask, why we send forth these Missionaries, when the pressure is so great on the funds of the Board.

A very brief answer will suffice. Owing to the failure of laborers, there are now two, if not three, vacant parishes in the Ceylon mission; and the fields thus exposed, are in danger of growing over with weeds, with more than tropical luxuriance. Besides, the health of Mr. Hoisington, the principal of the admirable Seminary in this mission, the most perfect institution of the kind anywhere in the heathen world, has failed, under the accumulation of labor and care, and that too, just when the Seminary, from its growth and prosperity, is in special need of an increase in the number of its teachers from this country. In a word, results the most precious, results of great labor, and many prayers and much expenditure for more than twenty years past, are in danger of being utterly sacrificed and lost; and that interesting mission is threatened with another reduction, different in form, than that of 1837, but, if possible, more disastrous. Hence the reason why the Prudential Committee send out this reinforcement, notwithstanding the pressure is so great on the funds of the Board. Who would think the Committee justified in withholding it?

The embarkation is expected to take place on Wednesday or Thursday, in the ship Brenda, Captain Ward; the company is to be landed, Providence permitting, on the western shore of Ceylon, at Colombo, the chief place in the colonial government, about two hundred miles from the district of Jaffna, where the mission is situated.

The district is the northern extremity of the island; and its inhabitants are of the Tamil race, and of the same language and religion with eight or nine millions of Tamil people on the neighboring continent. The mission was commenced by Messrs. Warren, Richards, Meigs, and Poor, in the autumn of the year 1816, just twenty-five years ago. Messrs. Meigs, and Poor are the surviving members of this company. Messrs. Winslow, Spaulding, Woodward, and Scudder, all of whom, except Mr. Woodward, are still living, were sent to the mission in 1819; and that year was signalized by the first of that series of ten or twelve revivals, by which this favored mission has been distinguished. The Seminary, already mentioned, dates its commencement from the 22nd of July, 1823, under the superintendence of Mr. Poor. It has now 160 members, nearly two-thirds of whom are members of the church in good standing. In the same year, with enlightened wisdom and forethought, the mission opened a Seminary for females, which was placed under the care of Mrs. Winslow, whose memoir is among the published volumes of the American Tract Society; and this institution now holds the same place among female seminaries in the heathen world, which the other kindred institutions in the mission, just mentioned, holds among seminaries for males. It contains 100 pupils, more than one third of whom are church members.

Fourteen years intervened between the first and second reinforcements of the mission. This was owing to the refusal of the colonial governor to allow of an increase in the number of American missionaries on the island. But in 1838, the prohibition having been removed by a new governor friendly to missions, a company of seven missionaries was sent, including a physician and printer.

This led, in the following year, to an extension of the mission among the Tamil people on the neighboring continent, where the great body of that people are found; and since the year 1834, ten ordained missionaries, and a physician and printer, have been sent to the Tamil missions among the Tamil people.

The whole number of missionaries sent by the Board to that people, including two physicians, and two printers, is twenty-seven, of whom twenty are still in the field. And to give a view, in a single sentence, of the extent of the operations among the Tamil people, it may be stated, that there are three missions; 14 stations; nearly 100 pious native helpers, who were educated in the seminaries; nearly 400 church members; 10 boarding schools, including the seminary, containing more than 400 boarding pupils; 300 free schools, containing upwards of 6,000 pupils; and two printing establishments, at which 76,000,000 of pages in the Tamil language have been printed.

Dr. Anderson added that the Rev. Mr. Heyer, a missionary of the German Lutheran Church in this country, who was present, was going out in company with the missionaries of the Board, expecting to commence a mission for his church

among the Telugos, a numerous community ordering on the Tamil people on the north, which understood to offer a very inviting field for missionary labor.

(Rev. Mr. Meigs' Address was particularly interesting, and we have requested permission to publish it entire. Being already extemporaneous, he could not prepare it in season for this week's Recorder. It will appear in our next.)

BAPTIST FOREIGN MISSIONS.

ASSAM.—It has been thought advisable by the Missionaries at Jaipur, to discontinue the NAGA station for the present, though commenced quite auspiciously. The mission is not strong enough to sustain it, in addition to other stations already formed; and besides this, the Sam Naga language is spoken only by six or seven thousand persons, and the time that would necessarily be devoted to its acquisition can be more usefully employed. Good has been done however, during the eight months devoted to it by Mr. Bronson: a number of young men of good standing have learned to read their own language, besides what has been taught to a considerable class of children. The Assamese people present a most encouraging and inviting field: they are in a great measure civilized; a good portion of them can already read; and their country is rapidly rising in importance. The mission has hitherto encountered peculiar trials, in the sickness of its members, and from other sources; but at present, the health of the missionaries is unusually good, and prospects are encouraging.

TELOGOOS.—Messrs. Day and Van Huse are prosecuting their labors at Nellore, in the Madras Presidency, with great diligence, and with some success. They have one valuable native assistant, and are training up another of much promise. They have welcomed one Telogoo convert, and seen his wife and son renounce Hindooism. The church at Madras is in a very unsatisfactory state. It has no pastor. "Of the members, some have turned to the world, and some to other denominations; scarcely more than half a dozen out of 50 or more are left. Sheep without a shepherd will always wander.

ARABACK.—The Christian Karens are suffering persecution under the Burman government, from imprisonment, tortures and fines. They cannot flee from one city to another to avoid their persecutors, nor abandon the country, without abandoning their wives and children, because the mountain passes are so vigilantly guarded. Mr. Kincaid's health has improved, and he labors earnestly in the distribution of tracts and the Scriptures, visiting and encouraging converts, and preaching the gospel. Truth is gaining ground, and idolatry in the minds of multitudes is losing its hold.

GREEK.—*Apollon*, the native helper, stands fast in the truth, and reports six of his countrymen at Patras as in a state of interesting enquiry. Demetrius gives the missionaries increasing encouragement as to the reality of his faith. Mrs. Dickson, a native of Scotland, has returned to Corfu, from which she had been a year absent, and opened a school in the house of Mr. Love, which has now fifteen scholars, giving encouragement of great usefulness.

PAWNEES.—Rev. J. N. Cusick, son of a celebrated Tuscarora chief, and pastor of the Baptist church among the Tuscaroras in New-York, has written to the Board, offering his services for a mission to the Pawnees, and expressing a strong desire to enter a wider field of usefulness than that which he now occupies.

RECEIPTS.—The receipts of the Board, acknowledged in the October No. of the B. M. Magazine, amount to \$1,938.32.

THE HOME MISSIONARY.

The October No. contains an excellent sermon on the subject of "Giving, a habitual employment," by some pastor whose name is not announced. It will be read with much satisfaction by such as enquire, "Lord! what wilt thou have me to do?"

The second article is entitled, "an appeal from churches and ministers in Iowa to the A. M. S. S. and the friends of missions in the East," and it is an appeal that cannot fail to touch the heart, as well as enlighten the understanding of every patriotic and Christian reader. It does not convey much information entirely new, it yet condenses and confirms previous representations. When Iowa shall become a State, it will contain an area of 60,000 square miles, lying between the Mississippi and Missouri rivers, furnished with innumerable streams of water, well skirted with timber, and affording a water power almost without limit for propelling machinery—abounding in stone, lime, and zinc mines, and indications of the existence of large quantities of iron—within the same parallels of latitude, as the state of New-York and the northern half of Pennsylvania; as healthy as any eastern State, excepting diseases inseparable from a new country—and having already a population of 60,000, increasing at the rate of 1000 per month.

The object of the appeal is, to secure more laborers for the ingathering of the spiritual harvest, which is there prepared and preparing; and the argument is strengthened, by reference to the present condition and future prospects of the entire western country.

GOON POLICY.—The society proposes to aid in the support of evangelists, who shall be selected by any Presbytery or Association, to itinerate and preach regularly in the several destitute churches within its bounds. The presbytery or association will use all reasonable means to raise the support of the missionary, and look to the Society only for the sum they fail to raise. These destitute churches will be formed into a circuit—and the missionaries employed, will be men of experience, aiming to establish the regular ministrations of God's house in every community. There is no other practicable way of establishing and strengthening feeble churches in many sections of the country.

ILLINOIS.

The Rev. Mr. Kent writes very earnestly from Galena, for a missionary to enter the Lead mining region, without delay. "A man of experience, and of a well furnished mind, one who can grapple with error and resuscitate languishing piety," is demanded, to be "in labors more abundant" than most other missionaries are. The population are a shrewd, intelligent and enterprising class, and if the opportunity be afforded them, will contribute liberally to the support of able and faithful ministers.

A stone meeting-house has been erected and just finished at G. 70 ft. by 40, and at its dedication was crowded. Harmony and progress mark the cause of the friends of God there, and their influence begins to be felt, all the country round.

LOCKPORT.—When the Illinois and Michigan canal shall be finished, L. already 700 souls, and in the midst of a thickly settled country; but is retarded in its growth by the suspension of operations on the unfinished canal. Sabbath congregations are good; and it is felt that the Gospel must be obtained at any sacrifice. No place in northern Ohio is more important, in its relations to a widely extended population.

AURORA.—This place is rising in importance; a new meeting-house is raised and enclosed; the Bible is read much more than formerly, and other means of grace are diligently used; it is surrounded by several other little churches, which have recently enjoyed a refreshing; about 200 hopeful conversions have crowned the labors of the season past, in three or four surrounding counties.

INDIANA.

MINISTERS.—Faithful, able, and laborious men in the sacred profession are greatly needed. Last year no less than fourteen preachers found seats in the State Legislature! "An aspiring young man knows of no cheaper, and more successful way to a lucrative and honorable station, than that of beginning his career as a licensed exhorter!" This accounts in part at least, for the great number of ignorant sectarian preachers at the West, and exhibits an amount of dishonesty and hypocrisy at which Christian sensibility deeply blushes.

Eleven appointments of missionaries not in commission last year, were made last month, and eight re-appointments.

The receipts of the Treasury of the parent Board were \$5,304.79, beside donations in clothing. The Central agency at Utica acknowledges the receipt of \$647.61; and the Western agency at Geneva, 786.08. More than \$4000 of the receipts at New York, were the avails of three Legacies. We rejoice that the claims of Home Missions are beginning to be remembered by the people of God on their dying beds. It is an indication that they are thought of, and deeply felt during their lives. But it should be fruitfully that the gentle rain and the early dew fructify the earth more than the sudden and impetuous shower.

DO YOU PAY FOR THE MISSIONARY HERALD?

This is a question that ought to startle somebody's conscience. We understand there are fifty thousand dollars due for copies of that work, since the year 1821. And one of the officers of the Board at the recent meeting in Philadelphia declared, that *scarcely all the delinquent subscribers for the Herald paid up, the Board would be at once freed from debt.*

This neglect is a very strange affair. The readers of such a work may be fairly presumed to be, if not all religious, at least moral and honest men; and to feel the common obligations of paying their just debts. We should think that the illumination concerning great moral principles thrown upon any mind by a year's perusal of the pages of that work, would create a jealousy to be delivered from all those delinquencies which so strikingly mark the pagan world. And so we believe it has been, and that the failure of the payment above named has arisen from misapprehension or neglect. But there is no small shame about the matter, whatever view we take of it. And every patron of that work is bound to look about him and see how far this responsibility rests on him.

Reader, are you in debt for the Missionary Herald? If you are a subscriber you may be, in spite of your habits of carefulness in respect to such matters. There may have been an omission of payment, during some period of your patronage of that work, which may have escaped your notice. You are quite sure perhaps that there is no delinquency on your part. Will you not make all safe by a careful and thorough examination? And if your jealousy over yourself in the matter should extend so far as to lead you personally to apply to the publishers to know if any delinquency is chargeable upon you, we think there would be no extravagance or impropriety in the measure at all. Surely those who have ever taken that work, could not doubt there would be the most happy results, viz. purified consciences—sacred obligations cancelled, and the replenishing of the treasury of the Lord.

We repeat the question for the benefit of all concerned. Do you pay for the Missionary Herald? While upon this topic we think there is no impudence in a little enlargement of the same question, and therefore do we enlarge it by the more extended inquiry, do you pay promptly for all the periodicals whose benefits you enjoy? Men who are prompt, to the uttermost farthing, in other matters, are strangely forgetful here. They meant to pay for the paper in advance, but they forgot it meant certainly to pay for it before the year was out; but forgot that. Then they meant to pay at once for the past and the coming year; but all they accomplished was the formation of a purpose. Its execution is a matter to be recorded by the future historian. When a kind intimation comes of the publisher's need of his dues, they renew the purpose; but the new-born promise sinks and dies like its predecessors. Or the printer's intimation ruffles the man's spirit. And it is not an unusual result of the excitement for a man to think he has paid all up. He says he has, and repeats the assertion to himself and his friend, till it is veritable truth to him. He can produce no evidence, still he is sure, and he will repay the intrusion of the publisher by stopping the paper. Now this man means to be a good man. He does not really desire to wrong any one. But he does. Multitudes do so, and hence the long list on the account books of most of our periodicals of unpaid subscriptions. Hence the dark spots that disgrace the characters of not a few of the disciples.

We should be glad to see them all removed, and we therefore commend the kind suggestions of this article to all whom they may concern.

THE COVENANT.

What bright and cheering radiance beamed upon the darkness of the Patriarchal age, when God made the promise, "I will be a God unto thee, and to thy seed after thee." That the invisible and Infinite One should have come down to such intimacy with man, must have most deeply affected the pious Abraham. "Unto thee!" What an home appeal was that delightful specification. There was no loose, undefined generality here. There was a directness in it, and a kindness to him, that must have borne down upon the patriarch's heart, with melting power. The God of heaven's hosts—the God of cherubim and seraphim—the Author of all their glory and joy, and the object of all their high homage; he would take the same relation to a sinful mortal. He that "stretcheth out the North over the empty place, and banegeth the earth upon nothing," he would make it Abraham's privilege to say, "Thou art my God."

Who can tell the amplitude of that promise!—Who has measured the depths of that Eternity into which this promise carries the reflecting mind? Whose flight through the boundless empire of God, has carried him far enough, to tell where the boundary is of that good, which is involved in the assertion, "I will be a God unto thee." There might have been a bright gleam upon the good man's mind of great blessings. A vista, dimly seen, yet delightful, opening before him. But this was an ocean without a shore, how could he measure it? God was to be his God. God, as it were, gave himself to him, with all his infinite attributes and

glories. Your God. "All there is in me, for your immortal capacities to reach, is yours. The universe I have created, the beings I have made; all things are yours to enjoy, as far as your nature permits them to contribute to your happiness. My power shall defend; my wisdom shall guide; my boundless resources shall supply every want."

That blessed Covenant was the Patriarch's glory and joy, as he passed on in his earthly pilgrimage. Each period of life unfolded more and more of its precious blessings. His entrance into heaven was a new and more glorious development of its blessings. But has he yet sounded the depth of this ocean of good! Has he yet reached the point where the covenant filters and is weak, releases its power to bless, and seems to be wane and to be ready to die? No! The stamp, EVERLASTING was upon it.

Did the good old man glory in the covenant, because it enabled him to say "Jehovah is my God?" And did the gladness thus inspired, cause him to overlook the fact that the covenant swept a larger circle than that which merely encompassed himself. Did his ear lose the sound, "I will be a God unto thy seed?" If he gloried in divine mercy to himself, would he not rejoice because that mercy spread its ample wings still wider; and specially that they covered also those most dear to himself. "Thy seed." You and yours. It did not take the parent and leave the child. It did not divide the household. In the high and holy exultation of his mind, the patriarch could exclaim, "I and mine are under the glorious shield of the Covenant. The God of the universe has written mine and mine offspring's names on the records of his love." What an incentive to that public consecration of his household which he made! What an argument to train them for God's service—what an encouragement to plead for covenant blessings upon them!

Christian parent! The Covenant has not grown dim with age. It pours its radiance in undiminished splendor on the human race. It holds to you all the high encouragement to prayer for the loved offspring that bear its seal, that it held to Abraham. For they that are Christ's, are Abraham's seed, and their offspring with them. It cheers and animates you to seek, by every possible endeavor, to train your household for the service of God. It teaches you that the Infinite Father of Spirits enters into your cares, anxieties, and labors respecting those most dear to you. His seal upon them reminds you that they are also dear to him. His promise concerning them, was meant to stand before your eyes a constant memorial of God's kind regard, and a precious pledge that all your faithful labor shall return in due time a glorious harvest.

Do not then undervalue the blessed Covenant. Let it stand up before you, as it did before the Patriarch, a monument of the infinite kindness of God to you and to your offspring. Deny them not the appointed seal, nor fail of the all-important duties that consecration implies. So doing, on earth and in heaven you shall rejoice in the mercy to you and yours, of God's EVERLASTING COVENANT!

ITEMS.

CAPE PALMAS.—By the latest accounts received at the Colonization Rooms, all is prosperous and encouraging as can be in the colony. Nothing is wanting but more people. "Every thing invites their coming." A vessel is to sail from Baltimore, direct for Cape Palmas, about the 25th of November. The climate is declared to be "truly one of the most agreeable in the world." The thermometer never sinks below 68° Fahrenheit, nor rises above 88°. And more than this, the constant presence of the land and sea breezes, renders the warmest day comfortable to the laborer, and enables him to take refreshing sleep at night, even with closed doors and shutters. "Probably there is not in the world so uniformly agreeable, to the animal system as that of Cape Palmas." Some grains of allowance may possibly be made, or if not made, demanded, for this statement, in view of the writer's strong predilections.

MEXICO.—The Queen Dowager of England, after the decease of one of her pages, sent for the sorrowing widow, who was left with seven children, and settled upon her a pension of £100 per annum, besides giving her a permanent residence in Bushy Park, and pledging herself to defray the expenses of the education of her children, and to provide for them as they grew up.

The Colonial Committee of the Scotch General Assembly, have appointed Rev. Thomas Henry, a clergyman of most respectable talents, to labor as a city Missionary in Montreal. He is to be supported by an Association formed in the Scotch Presbyterian churches of that city. The same Committee will soon send a city Missionary at Halifax also.

SABBATH OBSERVANCE.—A large meeting of citizens was held in Philadelphia, Sept. 28, to consider the subject of Sabbath observance, particularly in reference to the transportation of merchandise on the public works on the Sabbath.

The meeting was addressed by Rev. Mr. Powell, chaplain for the boatmen on the Ohio at Cincinnati, and by Rev. Messrs. Ide and Kennedy, Messrs. Emerick, A. Cummins, and Milne. The most important resolution passed, was, that "there exists no necessity for the transportation of merchandise on railroads and canals, on the Lord's day; and that the practice is much to be lamented, both as a violation of the law of God, and as involving great individual and social evil." A rush so plain as this, ought by some means to be reiterated in the ears of our whole country, till it shall be universally felt and acknowledged. In the existing state of things, 125,000 men employed on our inland waters, scarcely know "a day of rest." So it ought not to be. They are degraded, corrupted, and destroyed, by their ignorance of the Sabbath. From the same source we learn that a Sabbath convention is to be held at Pittsburg this autumn, to which the Philadelphia meeting appointed fifteen delegates. Perseverance in such measures, and the more extensive adoption of them, combined with the increased zeal and activity of ministers in the cause, will ensure the recovery of the Sabbath from some of its deplorable desecrations. And, a greater benefit cannot be rendered to our country. The Sabbath lost, all is lost. The Sabbath saved, all is saved that cheers the heart of the patriot, the philanthropist, and the Christian.

THE SABBATH HONORED.—It is stated as a fact, that the "British Association," composed of the most distinguished sons of science in the empire, have forty observatories in different parts of the world, for making astronomical, magnetic, and other observations; and that particular orders are given to all who are engaged in these observations, that they shall not continue their labors on the Lord's day. As these observations regarding magnetism phenomena, require constant attention and care, it is the more highly creditable to the Association, that they thus pay homage to the Christian Sabbath. Two of their observatories, it should be added, are in infidel and heathen countries.

PHILADELPHIA TRACT SOCIETY.—The enemies of Christ are actively engaged in disseminating fatal errors by Tract instrumentality, as well as other means, and therein furnish an example worthy the more earnest imitation of those who are less "wise in their generation." It is matter of rejoicing that they are initiated to any extent in their zeal, by the friends of truth. The mighty engine of the press ought not to be allowed to rest for a moment; the spirit of philanthropy and benevolence can exert its power in no way more efficiently than by giving it perpetual motion, for it never tires and never wears out. We are happy to learn from the "Christian Observer," that the Receipts of the Philadelphia Tract Society the past year have amounted to \$5,793, and that 5,763,258 pages have been distributed, in various ways—more than half of them sold at the Depository. Two missionaries, thirty-two superintendents, and six hundred and fifty visitors have been employed in the distribution. Among the happy results known, are, that 106 persons have been persuaded to attend church, 366 children have been engaged for Sabbath schools, 529 families have been supplied with the Bible, 278 have been induced to sign the Temperance pledge, and 115 have been hopelessly converted. But other results doubtless, far exceeding these in glory, will hereafter appear. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that."

MINISTERIAL DEPOSITION.—A highly respectable Council in New-Hampshire, of which the Rev. James Hobart was Moderator, after protracted and careful consideration, resolved, in view of several allegations and charges made and sustained by the Congregational church in Campton, against their Pastor, Rev. T. P. Beach, that the pastoral relation between him and the church ought to be dissolved; also, that the developments of character made by Mr. B. are such as to disqualify him from holding the office of a Christian minister; and that a public renunciation of all ministerial fellowship with him, and his immediate removal from the office of the gospel ministry is demanded.

In reference to this deposition, Mr. Beach says, that he has laid down his "commission, license, credentials, &c." given him by the clergy six years ago, and taken up one that Jesus Christ gave him five years before, and "dissolved his connection with any denominational corporation called church," that he might "withdraw himself from any sanction of slavery, and from the BROTHERHOOD OF THIEVES," i. e. the clergy. He relinquishes his salary, because "satisfied that a hireling priesthood can never convert the world to Christ, &c." He then to live without a salary, while he goes abroad as an Agent under the flag of Ultra Abolition? Or is a salary drawn from the duped victims of fanaticism, more likely to help him in the world to Christ, than when drawn from those who hold that all things should be done decently and in order? Is any settled Pastor or stated minister more a hireling, than an abolition Agent, or any other Agent?

Why are the Clergy of New-England as a body, called a "Brotherhood of Thieves?" Are they pro-slavery men? No. Are they Anti-Abolitionists? No. Are they in any shape advocates for the system of slavery? No. But they refuse to bow their own necks to the yoke, and submit to the domination of every self-styled philanthropist—they acknowledge no other master than Christ, and aim to follow out the precepts he has given them for the regulation of their conduct; and they intend to follow the path of duty through good report and evil report, as the word and Providence of God indicate it. They prefer to be maligned, slandered and condemned, rather than be found guilty of bearing false witness against their neighbors.

CONGREGATIONAL HOME MISSIONS.—"The Protestant and Herald" speaking of the recent discussions on this subject in some of our papers, amuses itself with saying of those "who oppose separate action, and denounce the agitation of the subject as originating in sectarian zeal," that "they are too liberal to love their own Church;" and that "their would seem to be a case of purely disinterested benevolence." We would say to our kind brother—"Not quite so fast." We are not too liberal to love Congregationalism (a Church we have not, though we have a thousand Churches) but we love the cause of our Lord and Master, more; and as we preach, so we mean to practice a *disinterestedness* that merges the claims of party in the paramount claims of the true church universal. And, as disciples of Christ, we cannot but wish that our New Basis Presbyterian brethren, with all their other excellent virtues, had possessed enough of the same disinterestedness to have secured them against Acts and Testimonies and excommunications, by which they have made our common Christianity bleed at every pore.

PRESBYTERIAN RECOMMENDATIONS.—The Presbytery of Indianapolis recommends to its ministers, to preach at least once to his congregation in defence of the leading doctrines of the reformation, and against the errors of popery, before the next stated meeting of the body. They recommend also, that the first Sabbath in November be observed by the churches as a day of special prayer to the Lord of the harvest, to send forth more laborers into his harvest, and that each minister, on that day, preach a sermon on "a call to the ministry." And, they urge it as the duty of ministers to seek out young men of piety and talents, and encourage them to devote their lives to Christ in the work of the ministry; also, to avoid the practice of reading sermons and using notes as far as practicable—all good recommendations except the last, which must pass for what it is worth.

PIOTUS SAILORS.—It is estimated, says the New York Observer, that there are now 600 or 700 truly pious captains on the ocean, and some 8000 sailors who fear God. One man was recently converted at sea, looking out for whales! His convictions commenced in the fore-castle where twelve or fourteen of his companions were wont to meet for prayer and praise. But while engaged in his usual occupation, he was first constrained to cry, "God be merciful to me a sinner," and cast himself on Christ.

MORAL WASTES.—One brother belonging to Madison Presbytery, Ind. has to travel 200 miles each month to fulfill his appointments! (What time can he find for close study?) Another brother stands alone in two of the largest counties of the State. The whole eastern and northeastern boundary of the Presbytery is now destitute of any stated ministrations of the word of life. The feeble churches send up their cry for help—and destitute neighborhoods call importunately for ministers—but the Presbytery is obliged to respond "We have none to send"—they know not where they can find one to go for them." All that can be done, is to give each vacant church one week day's preaching in a month, and one Sabbath in a year, for communion, by the ministers of the body hav-

ing stated charges. (What would become of the New England churches, if fed only on crumbs like these?)

LANE SEMINARY.—The Watchman of the Valley congratulates its readers on the "brightening prospects" of this Western School of the Prophets. More than 50 students have already arrived, and the number is daily increasing after the vacation of three months.

MOBS.—Since the riot in Cincinnati, similar scenes in some respects, have been enacted in Ripley and New Albany. The Anti-Abolition spirit rises higher and higher, and argues the speedy downfall of the wicked cause it aims to support. Every demonstration like these, multiplies converts to Abolitionism by hundreds.

BOSTON LECTURE.—The exercises before the Lyceum the last season, consisted of eighteen lectures, two poems, and two exhibitions of the Election Class. Its prosperity and success are stated to have exceeded the most sanguine expectations of its founders: its utility and power as a means of public instruction and amusement is sufficiently evinced, by the short experience of the past.

LITERARY NOTICES.

BOSTON LUNATIC HOSPITAL.—The Report of Doct. Butler, Superintendent of this philanthropic Institution, and physician of the Houses of Industry and Correction at South Boston, to the city authorities, has been laid on our table. Like other Reports of similar institutions, it exhibits at once a melancholy picture of the miseries to which men are liable in their best estate, and a consoling view of the efficient workings of the spirit of Christian benevolence. Short, pithy, and statistical, it commends itself to the serious consideration of all who can sympathize in the woes of their fellow men, or in the labors of the philanthropist for their relief. We have only room to say that the Hospital is designed wholly for the benefit of the Lunatics of Boston—that it received its first patient in December, 1832—that the present report extends to June 30, 1841, a period of a little more than 13 months, during which, 183 have been admitted to its wards—45 have been discharged—only 19 of these were recovered, and three were improved. Of the 19 recovered, 17 were recent cases out of 35 admissions, 118 old cases were admitted and only two of them have recovered, demonstrating the truth so often affirmed, that hope of recovery recedes in proportion to the duration of the disease. The female patients do the whole washing and ironing of the family, and make and mend the clothes of all the patients, of both sexes, under the direction of a laundress and seamstress. The garden is cultivated, the grounds are graded, outbuildings are erected, wood and coal are prepared for the furnaces, by the male patients: various occupations and amusements fill up the time of the inmates, much to their satisfaction, and in aid of their recovery. Restraints are rarely resorted to—and those of the mildest kind. The whole number of patients under the care of the physician professionally and otherwise, in the three institutions, during the year has been 1471.

PICTORIAL LIBRARY.—Appleton & Co. of New York, have in a course of publication "the Life of Napoleon"—"the Vicar of Wakefield"—"Robinson Crusoe"—and "Gems for Travellers," containing nearly 2000 wood cuts. Specimen pages of each, accompany their advertisement. Probably not a few minds will be attracted by what they regard as the substantial merits of the "Literature," and more perhaps by the pictures—but it is to be confessed, that to us, neither the works themselves nor their embellishments, present attractions of sufficient power to open either the heart or the purse.

THE OPERATIVE'S MAGAZINE.—Jordan & Co. of this city have sent us the 4th, 5th, and 6th Nos. of this work, "entirely original," and containing a great variety of useful and entertaining articles, from the pens of the manufacturing operatives of Lowell. We are irresistibly inclined to inquire, when a similar publication will appear from the pens of those Southern Operatives, who are sed by their masters to be quite equal, and indeed superior to our Northern Laborers? Many doubts would greatly rejoice to see it forthcoming—more sincerely it is presumed, than those whose intellectual labors at Lowell so beautifully intermingle with the labors of their hands.

HAWKINS AND REFORM.—A pamphlet of twenty three pages 12mo, "embellished with a correct likeness of Mr. Hawkins," has issued from the press of S. N. Dickinson, 52 Washington St. giving "a brief history of the origin, progress and efforts of the present astonishing temperance movement, and of the life and Reformation of John H. W. Hawkins, the distinguished leader." It is sold at the "Star office," Cornhill, at 12-1/2 cents single, or \$10 per 100.

No friend of God or man is indifferent to the progress of the Temperance Reform, nor withhold his influence from the wise and judicious measures adopted to advance it. As to the question, what measures are wise and judicious, there must be of course differences of opinion—differences, it is to be hoped however, that will not interfere with the harmonious onward movement of all parties. Our own minds are so deeply impressed with the truth, "the kingdom of God cometh not with observation," that we are perhaps unduly fearful of ultimate results, when we notice a great parade of men and labors engaged in so good a cause. This pamphlet is not quite in accordance with our taste, but if it may do good, we shall heartily rejoice in its success.

MASON ST. SABBATH SCHOOL.—The return of Samuel H. Walley, Esq., Superintendent of the school, after an absence of two years in Europe, was most cordially welcomed, Aug. 26, 1841. The exercises of the occasion, on which, beside the teachers and scholars, a large number of the parents and friends were present, were, 1st, an original hymn, by one of the teachers; 2, prayer by Wm. J. Hubbard, Esq. 3, A poetic address to Mr. Walley, by S. J. Millard, one of the scholars; 4, A prose address to the same by A. D. Parker, Esq. one of the Teachers; 5, An address by Doct. N. Willis, one of the parents, to the Superintendent, pro tem, Mr. Bamstead, the Superintendent, the parents, teachers and scholars present; 6, An original hymn, by one of the scholars; 7, Mr. Walley's reply; 8, An original hymn, by a female scholar, R. S. Willis.

The scene was one of great interest, and will long be remembered as furnishing a practical example of high value, on those sentiments of labor of esteem and pure affection, cherished in the bosoms of Christ's disciples, by long continued cooperation in labors of love for the benefit of the rising generation.

Oct. 11, 1881.

NEW AND POPULAR PERIODICALS.

THE YOUNG PEOPLE'S BOOK, or, **MY FIRST BOOK OF KNOWLEDGE.** Illustrated with beautiful mezzotint engravings, line engravings, and numerous wood cuts—to be issued monthly, and directed by the distinguished and entertaining of young persons of both sexes—edited by JOHN PIERCE, A. M., Professor of Belles Lettres in the High School of Philadelphia, from September No. is already out, and contains contributions from celebrated writers, with a beautiful emblematical plate in mezzotint by S. B. Searcy. Terms of subscription—single copy, \$2, per annum—three copies, one year, \$5—six copies, one year, \$10—twenty copies, one year, \$35.

Sketch Club's direct, with the most liberal terms.

Travelling Agents will find this work one well calculated to advance their interests.

A remittance, postage paid, must accompany an order for the work.

Agents for New England, SEXTON & PEIRCE, No. 133 1st Washington street, Oct. 15.

DR. WEBSTER'S BIBLE.

A NEW POCKET BIBLE, by F. TAPPAN & DENNETT, with amendments of the language, revised and corrected.

In this edition, a few mistakes in the translation of the common version, and hundreds of errors in the text, have been corrected; words now obsolete, and words whose signification, in common usage, has been altered, have been introduced into the version, such as *leaving*, *carriage*, *price*, *congregation*, &c., are omitted, and the true sense is otherwise expressed, numerous words, called by Dr. Johnson *barbarisms*, such as *dismal* and *anxious*, &c. and words which are not genuine or good English, such as *god*, *godly*, and *holy*, which, to the disgrace of English literature, have been retained in the common version for centuries, are rejected, and the true sense of the passage is expressed in plain, simple, and unobscured phrases which decency forbids to be uttered in company, and such as are particularly offensive to females, are diminished, and their places supplied by less objectionable words and forms of expression.

At the end is a list of scriptural terms explained, and also the most common names, divided into syllables and accented.

This amended version is used in the family, and recommended to others, by respectable Christian Ministers, and officers of churches; it is also used in some of the best schools.

Dr. WEBSTER'S DICTIONARY, &c. &c. Revised and corrected by TAPPAN & DENNETT, 118 Washington street. 3w Oct. 15.

Rev. Robert Baird's New Work.

JOHN S. TAYLOR & CO., Bookellers and Publishers, No. 145 Nassau street, New York, have just published, and will publish in a few days, *A Visitor to Scandinavia, or Travels in Denmark, Norway, Sweden and Finland*. By Rev. Robert Baird. Illustrated with twenty colored vignettes and four maps, engraved in Paris, expressly for this work. 1w Oct. 15.

A RICH PRESENT.

JUST Published, and for sale by TAPPAN & DENNETT, 118 Washington street.

Dr. FONTAINE'S *Ones*, translated from the French, by ELLIOT WRIGHT, Jr., with 242 original Engravings, and two volumes, the finest series of illustrations ever presented to the American public—rich, amusing and instructive.

The work is got up in a style equal to the most elaborate, and at less than one third the price, considering its amount of matter and number of engravings.

Price, 2 vols., with the whole No. of Engravings, \$12.00. In one volume, with 12 Engravings, \$5.00. In one volume, with 12 Engravings, \$1.00.

"We have no hesitation in pronouncing this the most splendid work ever produced in this country."—*Morning Post*, Oct. 15.

POPULAR READING BOOKS.

THE VILLAGE READER, CHILD'S GUIDE, INTELLIGENT READER, AND EASY PRIMER.

Your selections are probably happy in the adaptation of the subjects and style to the capacities of youth. They are of a character to bear re-perusal without becoming stale and unprofitable—a quality indispensable to a good reading book. The moral tendency is decidedly good. I congratulate you on your success in forming a series so well calculated to interest and improve the young. The subjects are judiciously selected, and the language is clear, and so well adapted to the capacity of young hearts in reading." H. W. BUCKLEY, A. M., Principal of the English and Classical School, Hartford, Conn.

From Rev. Emerson Davis, late Professor of Washburn Academy, and Member of the Massachusetts Board of Education.

"I have examined the *Village Reader*, and find it very much pleased with the selection. In teaching children to read, and well, it is first of all necessary that the selection should be made up of selections that they can understand, and that are interesting to them. It is not enough that the book interests the compiler, or literary men, but it must interest the child for whose use it was designed, and then mature will touch the child with intelligence to give, and to receive, and to learn, and to be able to read. I gave the *Village Reader* to a few four-year-old children, and after he had spent one evening in reading it, I asked them what I could say about it. He told me to recommend it to all my means."

"It possesses decided and substantial merits."

—Boston Chronicler, *Whitman*.

From Rev. J. B. Condit, A. M., Portland, Me.

"I have used an examination of the *Village Reader* with the firm conviction that it is the reading book we want for schools. Children will love it. In using this book, the exercise of reading in the school will be made more interesting, and the teacher will be enabled to teach more effectively. I cannot fail to be approved and adopted extensively."

From J. S. Kirtland, Principal of High School, Hartford, Conn.

"I have examined the *Village Reader*, by various tests, and after due deliberation, conclude that it is the best reading book I have ever seen. The selection of subjects is unrivaled at myself, but in order to remove all doubt of its fitness for school use, I tried my school and left it, without remark, where the boys could have it, but it must interest them for whose use it was designed, and then mature will touch the child with intelligence to give, and to receive, and to learn, and to be able to read. I gave the *Village Reader* to a few four-year-old children, and after he had spent one evening in reading it, I asked them what I could say about it. He told me to recommend it to all my means."

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